

U.S. ARMY SERGEANTS MAJOR ACADEMY (BNCOC)

L338/ APPLY THE ETHICAL DECISION-MAKING
METHOD AT SMALL UNIT LEVEL

OCT 04



Stand Alone Common Core

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TRAINING SUPPORT PACKAGE (TSP)

TSP Number / Title	L338 / Apply the Ethical Decision-Making Method at Small Unit Level
Effective Date	01 Oct 2004
Supersedes TSP(s) / Lesson(s)	L424, Apply the Ethical Decision-Making Method at Small Unit Level, Oct 03
TSP Users	600–BNCOC, Basic Noncommissioned Officer Course
Proponent	The proponent for this document is the Sergeants Major Academy.
Improvement Comments	<p>Users are invited to send comments and suggested improvements on DA Form 2028, <i>Recommended Changes to Publications and Blank Forms</i>. Completed forms, or equivalent response, will be mailed or attached to electronic e-mail and transmitted to:</p> <p>COMDT USASMA ATTN ATSS DC BLDG 11291 BIGGS FIELD FT BLISS TX 79918-8002</p> <p>Telephone (Comm) (915) 568-8875 Telephone (DSN) 978-8875</p> <p>E-mail: atss-dcd@bliss.army.mil</p>
Security Clearance / Access	Unclassified
Foreign Disclosure Restrictions	FD5. This product/publication has been reviewed by the product developers in coordination with the USASMA foreign disclosure authority. This product is releasable to students from all requesting foreign countries without restrictions.

PREFACE**Purpose**

This Training Support Package provides the instructor with a standardized lesson plan for presenting instruction for:

Task Number**Task Title**

158-100-1230

Apply the Ethical Decision-Making Process at Small Unit Level

**This TSP
Contains**

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APPLY THE ETHICAL DECISION-MAKING METHOD AT SMALL UNIT LEVEL
L338 / Version 1
01 Oct 2004

SECTION I. ADMINISTRATIVE DATA

All Courses Including This Lesson	<u>Course Number</u> 600-BNCOC	<u>Version</u> 1	<u>Course Title</u> Basic Noncommissioned Officer Course (BNCOC)
Task(s) Taught(*) or Supported	<u>Task Number</u> 158-100-1230 (*)	<u>Task Title</u> Apply the Ethical Decision-Making Process at Small Unit Level	
Reinforced Task(s)	<u>Task Number</u> 158-100-1135	<u>Task Title</u> Apply Leadership Fundamentals to Create a Climate that Fosters Ethical Behavior	
Academic Hours	The academic hours required to teach this lesson are as follows:		
	<u>Resident Hours/Methods</u>		
	0 hrs 20 min	/ Conference / Discussion	
	1 hrs 40 min	/ Practical Exercise	
Test	0 hrs 0 min		
Test Review	0 hrs 0 min		
Total Hours:	2 hrs 0 min		
Test Lesson Number	<u>Hours</u> Testing (to include test review)	<u>Lesson No.</u> 3 Hours	<u>Lesson No.</u> E 303
Prerequisite Lesson(s)	<u>Lesson Number</u> T342	<u>Lesson Title</u> Ethical Behavior	
Clearance Access	Security Level: Unclassified Requirements: There are no clearance or access requirements for the lesson.		
Foreign Disclosure Restrictions	FD5. This product/publication has been reviewed by the product developers in coordination with the USASMA foreign disclosure authority. This product is releasable to students from all requesting foreign countries without restrictions.		

References	<u>Number</u>	<u>Title</u>	<u>Date</u>	<u>Additional Information</u>
	FM 22-100	ARMY LEADERSHIP	31 Aug 1999	
Student Study Assignments	<p>Before class--</p> <ul style="list-style-type: none"> • Skim SH-2. • Read Case Studies (PE-1). • Be prepared to discuss each Case Study (PE-1). <p>During class--</p> <ul style="list-style-type: none"> • Participate in the classroom discussion. <p>After class--</p> <ul style="list-style-type: none"> • Review all reference material. • Turn in all recoverable materials. • Participate in an after action review. 			
Instructor Requirements	1:16, SSG, BNCOC graduate, ITC and SGITC qualified			
Additional Support Personnel Requirements	<u>Name</u>	<u>Stu Ratio</u>	<u>Qty</u>	<u>Man Hours</u>
	None			

Equipment Required for Instruction	<u>ID</u>	<u>Stu</u>	<u>Instr</u>	<u>Spt</u>	<u>Qty</u>	<u>Exp</u>
	<u>Name</u>	<u>Ratio</u>	<u>Ratio</u>			
	441-06 LCD PROJECTION SYSTEM	1:16	1:1	No	1	No
	559359 SCREEN PROJECTION	1:16	1:1	No	1	No
	673000T101700 PROJECTOR, OVERHEAD, 3M	1:16	1:1	No	1	No
	702101T134520 DELL CPU, MONITOR, MOUSE, KEYBOARD	1:16	1:1	No	1	No
	703500T102257 DESKTOP/EPSON PRINTER	1:16	1:1	No	1	No
	7110-00-T81-1805 DRY ERASE BOARD	1:16	1:1	No	1	No
	7510-01-424-4867 EASEL, (STAND ALONE) WITH PAPER	1:16	1:1	No	1	No
	SNV1240262544393 36 - INCH COLOR MONITOR W/REMOTE CONTROL AND LUXOR STAND	1:16	1:1	No	1	No
	SOFTWARE-2 WINDOWS XP, LATEST GOVERNMENT APPROVED VERSION	1:16	1:1	No	1	No
	* Before Id indicates a TADSS					
Materials Required	Instructor Materials:					
	<ul style="list-style-type: none"> • FM 22-100. • TSP with all Student Handouts. • PE-1, Case Studies 					
	Student Materials:					
	<ul style="list-style-type: none"> • Advance sheet. • Case Studies (PE-1). • Pen or pencil and writing paper. 					
Classroom, Training Area, and Range Requirements	GEN INSTRUCT BLDG (CLASSROOM SIZE 40X40 PER 16 STU)					
Ammunition Requirements	<u>Id</u>	<u>Name</u>	<u>Exp</u>	<u>Stu</u>	<u>Instr</u>	<u>Spt</u>
				<u>Ratio</u>	<u>Ratio</u>	<u>Qty</u>
	None					

**Instructional
Guidance**

NOTE: Before presenting this lesson, instructors must thoroughly prepare by studying this lesson and identified reference material.

Before class--

- Issue PE-1 one to two days prior to class.
- Read and study all TSP material and be ready to conduct the class.
- This lesson uses a case study approach. Ensure the students have read the case studies (PE-1). Review the Ethical Reasoning Process (ERP) and its purpose. All students should have received instruction on the Ethical Reasoning Process during the Primary Leadership Development Course (PLDC).
- Using the case studies, go through each of the five steps of the Ethical Reasoning Process to answer the questions listed after the case.

During class--

- Conduct class in accordance with TSP.

After class--

- Collect all recoverable material after the examination of this lesson.
 - Conduct an after action review for the lesson.
 - Report any lesson discrepancies to the Chief, B/ANCOC.
-

**Proponent
Lesson Plan
Approvals**

<u>Name</u>	<u>Rank</u>	<u>Position</u>	<u>Date</u>
/s/ Jemison, William	CIV	Training Specialist	
/s/ King, Phillip	GS11	Course Manager, B/ANCOC	
/s/ Bennett-Green, Agnes	SGM	Chief, B/ANCOC	
/s/ Lemon, Marion	SGM	Chief, CDDD	

SECTION II. INTRODUCTION

Method of Instruction: <u>Conference / Discussion</u>
Technique of Delivery: <u>Small Group Instruction (SGI)</u>
Instructor to Student Ratio is: <u>1:16</u>
Time of Instruction: <u>5 mins</u>
Media: <u>None</u>

Motivator

In a 1987 Military Review article entitled "Beyond Duty, Honor, Country," Lewis Sorley described an incident involving a lieutenant on a rifle range. One of his responsibilities was to ensure that the primer had been detonated in each piece of brass before it was turned in for salvage. The lieutenant's company commander was in a hurry to return to the company area and told the lieutenant to sign the certificate and get in the jeep. The lieutenant refused to sign the certificate without first properly completing the inspection. After properly completing the inspection and finding himself without transportation, he walked the five miles back to the company area. The captain never again asked him to be dishonest and upon his own reassignment was influential in the lieutenant's selection to command the company.

Terminal Learning Objective

NOTE: Inform the students of the following Terminal Learning Objective requirements. At the completion of this lesson, you [the student] will:

Action:	Employ the ethical decision-making process to resolve an ethical problem.
Conditions:	As a small unit leader in a company or battalion level unit given a case study, references, and class notes.
Standards:	Employed the ethical decision-making process to resolve an ethical problem using sound reasoning and judgment in the application of the Ethical Reasoning Process as evidenced by selecting the correct course of action during the instructor-led practical exercise.

Safety Requirements

None

Risk Assessment Level

Low

Environmental Considerations	NOTE: It is the responsibility of all soldiers and DA civilians to protect the environment from damage. None
Evaluation	None
Instructional Lead-In	<p>Army leaders make decisions. Some involve ethical dimensions that require them to make tough and sometimes unpleasant choices concerning questions of what a person should do, or questions concerning what are right or wrong, good or bad.</p> <p>NOTE: The case study exercise for applying the Ethical Reasoning Process is an instructor-led practical exercise. Ensure that the students have read the case studies assigned for homework (PE-1, Appendix C of this TSP) and then continue with the lesson using the outline provided.</p>

SECTION III. PRESENTATION

NOTE: Inform the students of the Enabling Learning Objective requirement.

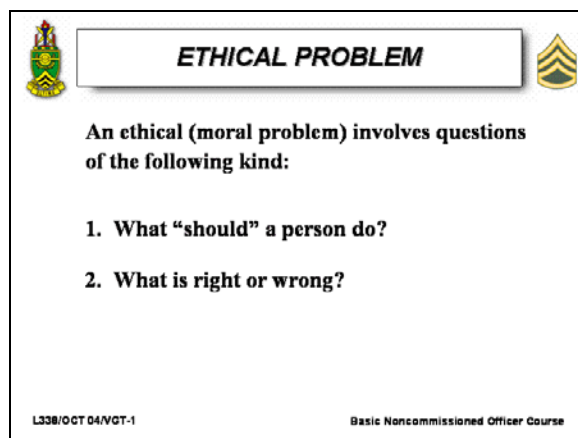
A. ENABLING LEARNING OBJECTIVE

ACTION:	Define an ethical problem.
CONDITIONS:	As a small unit leader in a company or battalion level unit.
STANDARDS:	Defined an ethical problem by identifying potential ethical questions arising out of an ethical situation.

Learning Step / Activity 1: What is an Ethical Problem

1. Method of Instruction: Conference / Discussion
 Technique of Delivery: Small Group Instruction (SGI)
 Instructor to Student Ratio: 1:16
 Time of Instruction: 10 mins
 Media: VGT-1 and VGT-2

Before we discuss the case studies you read last night, let's do a quick review of an ethical problem and the ethical reasoning process.

SHOW VGT-1, ETHICAL PROBLEM

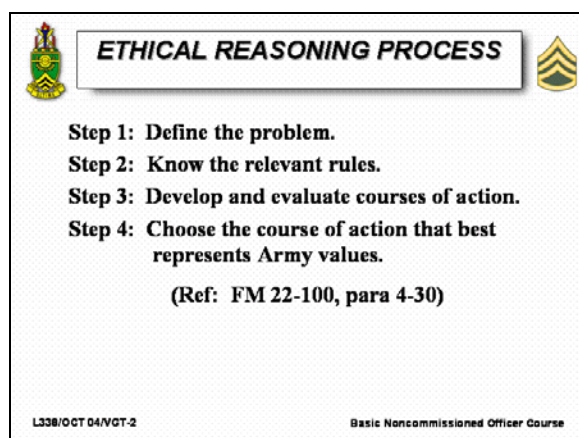
Ref: FM 22-100 (SH-2), Chap 4, pp 4-8 thru 4-9, para 4-24 thru 4-33

We face an ethical problem when a situation involves a conflict of moral values. When faced with such a problem, a formal reasoning process helps you decide what course of action produces the best solution(s). The Ethical Reasoning Process is such a process.

The Ethical Reasoning Process which you have been exposed to in previous training, provides a process for decision-making that ensures a careful review of ethical consequences when there are several options that seem proper. It enables you to assess the impact that various forces have on an ethical problem before deciding the best course of action.

REMOVE VGT-1

SHOW VGT-2, ETHICAL REASONING PROCESS



Ref: FM 22-100 (SH-2), Chap 4, p 4-8, para 4-30

REMOVE VGT-2

2. Learning Step / Activity 2. Identify the Ethical Questions of the Situation

Method of Instruction: Practical Exercise
 Technique of Delivery: Small Group Instruction
 Instructor to Student Ratio: 1:16
 Time of Instruction: 90 mins
 Media: PE-1, Case Studies

NOTE: Have the students take out their case studies and the responses they prepared as homework. Divide the class into three groups. Each group will select a recorder. Give them 10 minutes to review the first case study. After 10 minutes, have each group present their responses and also allow for individual responses that may or may not conflict with the groups answers. Repeat this for Case Study #2 and Case Study #3.

NOTE: Give the students a break at the appropriate time.

NOTE: Do not pass out the solution to the PE until the students discuss all the case studies.

SECTION IV. SUMMARY

Method of Instruction: Conference / Discussion
 Technique of Delivery: Small Group Instruction (SGI)
 Instructor to Student Ratio is: 1:16
 Time of Instruction: 5 mins
 Media: VGT-8

Check on Learning

QUESTION: What are the Army values?

ANSWER: The Army values are loyalty, duty, respect, selfless service, honor, integrity, and personal courage.

Ref: FM 22-100 (SH-2), Chap 2, pp, 2-2 thru 2-10, para 2-6 thru 2-39

QUESTION: What is the first step in making any decision?

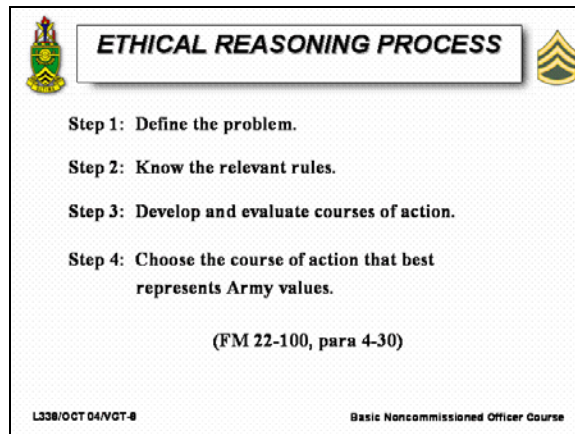
ANSWER: Defining the problem.

Ref: FM 22-100 (SH-2), Chap 4, p 4-9, para 4-34

QUESTIONS: Once you know the rules, you should lay out possible courses of action in view of Army values. While considering the consequences of your courses of actions, what suggested questions should you ask yourself.

ANSWER: Which course of actions best uphold Army values? Do any of these courses of action compromise Army values? Does any course of action violate a principle, rule, or regulation identified in step 2?

Ref: FM 22-100 (SH-2), Chap 4, p 4-9, para 4-36

Review / Summarize Lesson**SHOW VGT-2, ETHICAL REASONING PROCESS**

Ref: FM 22-100 (SH-2), Chap 4, p 4-8, para 4-30

**Review /
Summarize
Lesson Cont**

Ethical decision making is a skill. The Ethical Reasoning Process gives you a framework to consider the ethical ramifications of a decision or course of action. Your ability to define the ethical problem, employ applicable laws or regulations, reflect on the ethical values and their ramifications, consider other applicable moral principles, and choose and implement the best course of action will determine whether or not you will be the type of leader who can make good ethical decisions.

REMOVE VGT-2

**Transition to
Next Lesson**

None

SECTION V.
STUDENT EVALUATION

**Testing
Requirements**

NOTE: Describe how the student must demonstrate accomplishment of the TLO. Refer student to the Student Evaluation Plan.

**Feedback
Requirements**

NOTE: Feedback is essential to effective learning. Schedule and provide feedback on the evaluation and any information to help answer students' questions about the test. Provide remedial training as needed.

None

VIEWGRAPHS FOR LESSON 1: L338 version 1

Enabling Learning Objective A

Learning Step 1

VGT-1, Ethical Problem



ETHICAL PROBLEM



An ethical (moral problem) involves questions of the following kind:

- 1. What “should” a person do?**
- 2. What is right or wrong?**

L338/OCT 04/VGT-1

Basic Noncommissioned Officer Course

VGT-2, Ethical Reasoning Process

***ETHICAL REASONING PROCESS***

Step 1: Define the problem.

Step 2: Know the relevant rules.

Step 3: Develop and evaluate courses of action.

Step 4: Choose the course of action that best represents Army values.

(Ref: FM 22-100, para 4-30)

Appendix B - Test(s) and Test Solution(s) (N/A)

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PRACTICAL EXERCISE 1

Title	Case Studies						
Lesson Number / Title	L338 version 1 / Apply the Ethical Decision-Making Method at Small Unit Level						
Introduction	Sometimes simple situations can create an ethical dilemma that can evolve into a more serious problem if not dealt with properly.						
Motivator	This practical exercise assists you in gaining a better understanding of the Ethical Reasoning Process and its value to you as leader.						
Terminal Learning Objective	<p>NOTE: The instructor should inform the students of the following Terminal Learning Objective covered by this practical exercise.</p> <p>At the completion of this lesson, you [the student] will:</p> <table border="1"> <tr> <td>Action:</td><td>Employ the ethical decision-making process to resolve an ethical problem.</td></tr> <tr> <td>Conditions:</td><td>As a small unit leader in a company or battalion level unit given a case study, references, and class notes.</td></tr> <tr> <td>Standards:</td><td>Employed the ethical decision-making process to resolve an ethical problem using sound reasoning and judgment in the application of the Ethical Reasoning Process as evidenced by selecting the correct course of action during the instructor-led practical exercise.</td></tr> </table>	Action:	Employ the ethical decision-making process to resolve an ethical problem.	Conditions:	As a small unit leader in a company or battalion level unit given a case study, references, and class notes.	Standards:	Employed the ethical decision-making process to resolve an ethical problem using sound reasoning and judgment in the application of the Ethical Reasoning Process as evidenced by selecting the correct course of action during the instructor-led practical exercise.
Action:	Employ the ethical decision-making process to resolve an ethical problem.						
Conditions:	As a small unit leader in a company or battalion level unit given a case study, references, and class notes.						
Standards:	Employed the ethical decision-making process to resolve an ethical problem using sound reasoning and judgment in the application of the Ethical Reasoning Process as evidenced by selecting the correct course of action during the instructor-led practical exercise.						
Safety Requirements	None						
Risk Assessment	Low						
Environmental Considerations	None						
Evaluation	In resolving the ethical problem depicted in the case study, you apply the Ethical Reasoning Process to develop possible courses of action and the solution that best represents Army values. This solution demonstrates how the Ethical Reasoning Process works.						
Instructional Lead-In	None						

**Resource
Requirements**

Instructor Materials:

- FM 22-100, Army Leadership, 1999.
- Pencil and paper.

Student Materials:

- Student Handouts.
 - PE-1 Case Studies.
 - Pencil or pen and paper.
-

**Special
Instructions**

None

Procedures

None

**Feedback
Requirements**

None

CASE STUDIES

for

L338

Apply the Ethical Decision-Making Method at Small Unit Level

United States Army

Basic Noncommissioned Officer Course

CASE STUDY #1***The Case of Good Causes***

SGT Malone voluntarily works with homeless children in the Pittsburgh area, devoting extensive off-duty time to alleviate a developing social problem. City authorities have determined that homeless adolescents commit a significant percentage of city crimes. A program that SGT Malone developed has made a difference. His company commander is fully aware of and supports his efforts.

Now he has come to you with a request that you approve a function at the Armory—a meeting SGT Malone is calling the United Nations (UN) of Pittsburgh. He has at long last persuaded the leaders of three rival teenage gangs to sit down together at a social function. However, in organizing the meeting, he must get you to sign a form declaring the activity an official military function. Without the signed form, the civilian building supervisor will not allow the activity to proceed.

Your superior is in Europe on vacation and unavailable for advice or approval. You reflect that he has been cracking down on the misuse of government facilities, especially misuses carrying a price tag for the Army. SGT Malone's efforts are strictly private and off-duty.

SGT Malone emphasized that the UN meeting will probably make or break his efforts to straighten out kids in his program. The Armory, he explains, is the only neutral location he can use. He asks you with great intensity, "Will you please sign off on the request for me and the kids?"

Questions:

1. How would you answer?
2. What ethical problem do you face?
3. What Army values apply to this situation?

CASE STUDY # 2***The Case of Commitment to Service***

SGT Alioto grew up on a remote Pacific island before moving with his family to the United States (U.S.), where they prospered through hard work. He is apparently the only NCO in the Army who speaks a language variant called Tagalog D.

SGT Alioto faces a difficult personal situation. His widowed mother has never learned English and now lives with him. She depends on him to assist in family financial affairs. Sergeant Alioto's only daughter, three years old, was born with a severe physical abnormality that requires four hours of administered exercise each day. He shares this task with his wife who otherwise would have difficulty coping.

Now the Army needs SGT Alioto as well—for an unaccompanied assignment in the Pacific where the US is building a major new forward support base for naval forces as well as for an Army unit. SGT Alioto's language skill, he is told, will be critical in working with some local ethnic groups who are resisting the long-term agreement into which the island government has entered with the U.S. SGT Alioto is considering whether to request that the Army revoke his assignment instructions for compassionate reasons as well as considering what he will do if the Army denies his request.

Questions:

1. What would you advise him to do?
2. What moral and ethical dilemmas does SGT Alioto face?
3. What Army values are applicable to this situation?

CASE STUDY #3

Abu Ghraib Prison

(NOTE: The lesson developer compiled this case study from *New Yorker Magazine* and *Newhouse News* articles).

In the era of Saddam Hussein, Abu Ghraib, twenty miles west of Baghdad, was one of the world's most notorious prisons, with torture, weekly executions, and vile living conditions. As many as fifty thousand men and women—no accurate count is possible—were jammed into Abu Ghraib at one time, in twelve-by-twelve-foot cells that were little more than human holding pits.

In the looting that followed the regime's collapse in April 2003, the huge prison complex, by then deserted, was stripped of everything that could be removed, including doors, windows, and bricks. Coalition authorities had the cells cleaned and repaired; floors tiled; toilets, showers, and a new medical center added. Abu Ghraib was now a U.S. military prison. Most prisoners, numbering several thousand, were civilians including women and teenagers picked up during random military sweeps and at highway checkpoints. They fell into three loosely defined categories: common criminals; security detainees suspected of "crimes against the coalition;" and a small number were suspected "high-value" leaders of the insurgency against the coalition forces.

In June 2003, the U.S. Army selected Janis Karpinski, an Army reserve brigadier general, as the commander of the 800th Military Police Brigade and put her in charge of military prisons in Iraq. While General Karpinski, the only female commander in the war zone, was an experienced operations and intelligence officer having served with the Special Forces and in the 1991 Gulf War; she had never run a prison system. She was in charge of 3 large jails, 8 battalions, and 3,400 Army reservists, most of whom, like her, had no training in handling prisoners.

A month later, Brigadier General Karpinski was formally admonished and quietly suspended, and a major investigation into the Army's prison system, authorized by Lieutenant General Ricardo S. Sanchez, the senior commander in Iraq, was under way. A fifty-three-page report, obtained by *The New Yorker*, written by Major General Antonio M. Taguba and not meant for public release, was completed in late February 2004. Its conclusions about the institutional failures of the Army prison system were devastating. Specifically, MG Taguba found that between October and December of 2003 there were numerous instances of "sadistic, blatant, and wanton criminal abuses" at Abu Ghraib. This systematic and illegal abuse of detainees, Taguba reported, was perpetrated by soldiers of the 372nd Military Police (MP) Company and by members of the American intelligence community. The 372nd was attached to the 320th MP Battalion, that reported to Karpinski's brigade headquarters. Taguba's report quoted below listed some of the wrongdoing:

Breaking chemical lights and pouring the phosphoric liquid on detainees; pouring cold water on naked detainees; beating detainees with a broom handle and a chair; threatening male detainees with rape; allowing a military police guard to stitch the wound of a detainee who was injured

after being slammed against the wall in his cell; sodomizing a detainee with a chemical light and perhaps a broom stick, and using military working dogs to frighten and intimidate detainees with threats of attack, and in one instance actually biting a detainee.

There was stunning evidence to support the allegations, Taguba added, “detailed witness statements and the discovery of extremely graphic photographic evidence.” Photographs and videos taken by the soldiers as the abuses were happening were not included in his report, Taguba said, because of their “extremely sensitive nature.”

The photographs—several of which were broadcast on CBS’s “60 Minutes II” last week—show leering soldiers taunting naked Iraqi prisoners who are forced to assume humiliating poses. Six suspects—one staff sergeant who was the senior enlisted man; one sergeant, three specialists, and one private—are now facing prosecution in Iraq, on charges that include conspiracy, dereliction of duty, cruelty toward prisoners, maltreatment, assault, and indecent acts. A seventh suspect, another private, returned to Fort Bragg, North Carolina, after becoming pregnant.

The 372nd’s abuse of prisoners seemed almost routine – a fact of Army life that the soldiers felt no need to hide. On 9 April 2004, at an Article 32 hearing (the military equivalent of a grand jury) in the case against the sergeant, at Camp Victory, near Baghdad, a specialist witnesses, an M.P., told the courtroom what happened when he and other soldiers delivered seven prisoners, hooded and bound, to the so-called “hard site” at Abu Ghraib—seven tiers of cells where the inmates who were considered the most dangerous were housed. The men had been accused of starting a riot in another section of the prison. The MP specialist stated:

[An NCO] grabbed my prisoner and threw him into a pile. . . . I do not think it was right to put them in a pile. I saw [three of the NCOs working in the prison] walking around the pile hitting the prisoners. I remember the staff sergeant hitting one prisoner in the side of its [sic] ribcage. The prisoner was no danger to the staff sergeant. I left after that.

Orders allegedly came from both military intelligence officers and civilian consultants -- members of that class of Iraq warrior ever-so-euphemistically referred to as "private contractors," which is Pentagon-speak for paid mercenaries and "security" experts.

Questions:

1. What ethical and moral situations did all the soldiers in this situation face?
2. What Army values apply to this situation?
3. What would you have done? Explain the ethical and moral implications of the actions you chose.
4. Is it OK to torture enemy prisoners to get information that might save American lives? Why or why not?

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**SOLUTION FOR
PRACTICAL EXERCISE 1**

NO SCHOOL SOLUTION

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HANDOUTS FOR LESSON 1: L338 version 1

This appendix contains the items listed in the table--

Title/Synopsis	Page
SH-1, Advance Sheet	SH-1-1 and SH-1-2
SH-2, Extracted Material from FM 22-100	SH-2-1

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Student Handout 1

Advance Sheet

Overview

This lesson uses a case study approach. As a leader faced with a situation that requires you to make an ethical decision, you resolve the situation by using sound reasoning and judgment in the application of the Ethical Reasoning Process.

Learning Objective

Terminal Learning Objective (TLO):

Action:	Employ the ethical decision-making process to resolve an ethical problem.
Conditions:	As a small unit leader in a company or battalion level unit given a case study, references, and class notes.
Standards:	Employed the ethical decision-making process to resolve an ethical problem using sound reasoning and judgment in the application of the Ethical Reasoning Process as evidenced by selecting the correct course of action during the instructor-led practical exercise.

ELO A Define an ethical problem

ELO B Identify the ethical questions of the Situation

Assignment(s)

The student assignments for this lesson are:

Before class--

- Skim SH-2.
- Read each Case Study (PE-1) and answer the questions following each case.
- Be prepared to discuss the Case Study (PE-1).

During class--

- Participate in the classroom discussion.

After class--

- Review all reference material.
- Turn in all recoverable materials.
- Participate in an after action review.

Additional Subject Area Resources

None

Bring to Class

You must bring the following materials to class.

- PE-1, Case Studies.
 - Pen or pencil and writing paper.
-

Student Handout 2

Extracted Material from FM 22-100

This student handout contains 12 pages of extracted text from FM 22-100.

Chap 2, p. 2-2 thru 2-10

Chap 4, p. 4-8 thru 4-9

Disclaimer: The developer downloaded the text in this student handbook from the TRADOC Library. The text may contain passive voice, misspelling, grammatical errors, etc., and may not conform to the Army Writing Style Program.

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SECTION I

CHARACTER: WHAT A LEADER MUST BE

Everywhere you look—on the fields of athletic competition, in combat training, operations, and in civilian communities—soldiers are doing what is right.

Former Sergeant Major of the Army
Julius W. Gates

2-3. Character—who you are—contributes significantly to how you act. Character helps you know what’s right and do what’s right, all the time and at whatever the cost. Character is made up of two interacting parts: values and attributes. Stephen Ambrose, speaking about the Civil War, says that “at the pivotal point in the

war it was always the character of individuals that made the difference.” Army leaders must be those critical individuals of character themselves and in turn develop character in those they lead. (Appendix E discusses character development.)

ARMY VALUES



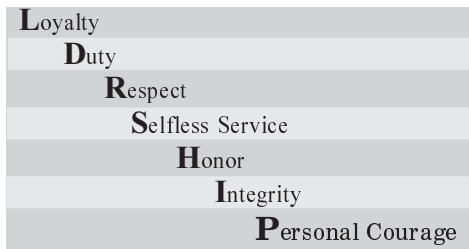
Figure 2-1. Army Values

2-4. Your attitudes about the worth of people, concepts, and other things describe your values. Everything begins there. Your subordinates enter the Army with their own values, developed in childhood and nurtured through experience. All people are all shaped by what they’ve seen, what they’ve learned, and whom they’ve met.

But when soldiers and DA civilians take the oath, they enter an institution guided by Army values. These are more than a system of rules. They’re not just a code tucked away in a drawer or a list in a dusty book. These values tell you what you need to be, every day, in every action you take. Army values form the very identity of the Army, the solid rock upon which everything else stands, especially in combat. They are the glue that binds together the members of a noble profession. As a result, the whole is much greater than the sum of its parts. Army values are nonnegotiable: they apply to everyone and in every situation throughout the Army.

2-5. Army values remind us and tell the rest of the world—the civilian government we serve, the nation we protect, even our enemies—who we are and what we stand for. The trust soldiers and DA civilians have for each other and the trust the American people have in us depends on how well we live up to Army values. They are the fundamental building blocks that enable us to discern right from wrong in any situation. Army values are consistent; they support one another. You can’t follow one value and ignore another.

2-6. Here are the Army values that guide you, the leader, and the rest of the Army. They form the acronym LDRSHIP:



2-7. The following discussions can help you understand Army values, but understanding is only the first step. As a leader, you must not only understand them; you must believe in them, model them in your own actions, and teach others to accept and live by them.

LOYALTY

Bear true faith and allegiance to the US Constitution, the Army, your unit, and other soldiers.

Loyalty is the big thing, the greatest battle asset of all. But no man ever wins the loyalty of troops by preaching loyalty. It is given to him as he proves his possession of the other virtues.

Brigadier General S. L. A. Marshall
Men Against Fire

2-8. Since before the founding of the republic, the Army has respected its subordination to its civilian political leaders. This subordination is fundamental to preserving the liberty of all Americans. You began your Army career by swearing allegiance to the Constitution, the basis of our government and laws. If you've never

read it or if it has been a while, the Constitution is in Appendix F. Pay particular attention to Article I, Section 8, which outlines congressional responsibilities regarding the armed forces, and Article II, Section 2, which designates the president as commander in chief. Beyond your allegiance to the Constitution, you have an obligation to be faithful to the Army—the institution and its people—and to your unit or organization. Few examples illustrate loyalty to country and institution as well as the example of GEN George Washington in 1782.

2-9. GEN Washington's example shows how the obligation to subordinates and peers fits in the context of loyalty to the chain of command and the institution at large. As commander of the Continental Army, GEN Washington was obligated to see that his soldiers were taken care of. However, he also was obligated to ensure that the new nation remained secure and that the Continental Army remained able to fight if necessary. If the Continental Army had marched on the seat of government, it may well have destroyed the nation by undermining the law that held it together. It also would have destroyed the Army as an institution by destroying the basis for the authority under which it served. GEN Washington realized these things and acted based on his knowledge. Had he done nothing else, this single act would have been enough to establish GEN George Washington as the father of his country.

GEN Washington at Newburgh

Following its victory at Yorktown in 1781, the Continental Army set up camp at Newburgh, New York, to wait for peace with Great Britain. The central government formed under the Articles of Confederation proved weak and unwilling to supply the Army properly or even pay the soldiers who had won the war for independence. After months of waiting many officers, angry and impatient, suggested that the Army march on the seat of government in Philadelphia, Pennsylvania, and force Congress to meet the Army's demands. One colonel even suggested that GEN Washington become King George I.

Upon hearing this, GEN Washington assembled his officers and publicly and emphatically rejected the suggestion. He believed that seizing power by force would have destroyed everything for which the Revolutionary War had been fought. By this action, GEN Washington firmly established an enduring precedent: America's armed forces are subordinate to civilian authority and serve the democratic principles that are now enshrined in the Constitution. GEN Washington's action demonstrated the loyalty to country that the Army must maintain in order to protect the freedom enjoyed by all Americans.

2-10. Loyalty is a two-way street: you should not expect loyalty without being prepared to give it as well. Leaders can neither demand loyalty nor win it from their people by talking about it. The loyalty of your people is a gift they give you when, and only when, you deserve it—when you train them well, treat them fairly, and live by the concepts you talk about. Leaders who are loyal to their subordinates never let them be misused.

2-11. Soldiers fight for each other—loyalty is commitment. Some of you will encounter the most important way of earning this loyalty: leading your soldiers well in combat. There's no loyalty fiercer than that of soldiers who trust their leader to take them through the dangers of combat. However, loyalty extends to all members of an organization—to your superiors and subordinates, as well as your peers.

2-12. Loyalty extends to all members of all components of the Army. The reserve components—Army National Guard and Army Reserve—play an increasingly active role in the Army's mission. Most DA civilians will not be called upon to serve in combat theaters, but their contributions to mission accomplishment are nonetheless vital. As an Army leader, you'll serve throughout your career with soldiers of the active and reserve components as well as

DA civilians. All are members of the same team, loyal to one another.

DUTY

Fulfill your obligations.

The essence of duty is acting in the absence of orders or direction from others, based on an inner sense of what is morally and professionally right....

General John A. Wickham Jr.
Former Army Chief of Staff

2-13. Duty begins with everything required of you by law, regulation, and orders; but it includes much more than that. Professionals do their work not just to the minimum standard, but to the very best of their ability. Soldiers and DA civilians commit to excellence in all aspects of their professional responsibility so that when the job is done they can look back and say, "I couldn't have given any more."

2-14. Army leaders take the initiative, figuring out what needs to be done before being told what to do. What's more, they take full responsibility for their actions and those of their subordinates. Army leaders never shade the truth to make the unit look good—or even to make their subordinates feel good. Instead, they follow their higher duty to the Army and the nation.

Duty in Korea

CPT Viola B. McConnell was the only Army nurse on duty in Korea in July of 1950. When hostilities broke out, she escorted nearly 700 American evacuees from Seoul to Japan aboard a freighter designed to accommodate only 12 passengers. CPT McConnell assessed priorities for care of the evacuees and worked exhaustively with a medical team to care for them. Once in Japan, she requested reassignment back to Korea. After all she had already done, CPT McConnell returned to Taejon to care for and evacuate wounded soldiers of the 24th Infantry Division.

2-15. CPT McConnell understood and fulfilled her duty to the Army and to the soldiers she supported in ways that went beyond her medical training. A leader's duty is to take charge, even in unfamiliar circumstances. But duty isn't reserved for special occasions. When a platoon sergeant tells a squad leader to inspect weapons, the squad leader has fulfilled his

minimum obligation when he has checked the weapons. He's done what he was told to do. But if the squad leader finds weapons that are not clean or serviced, his sense of duty tells him to go beyond the platoon sergeant's instructions. The squad leader does his duty when he corrects the problem and ensures the weapons are up to standard.

2-16. In extremely rare cases, you may receive an illegal order. Duty requires that you refuse to obey it. You have no choice but to do what's ethically and legally correct. Paragraphs 2-97 through 2-99 discuss illegal orders.

RESPECT

Treat people as they should be treated.

The discipline which makes the soldiers of a free country reliable in battle is not to be gained by harsh or tyrannical treatment. On the contrary, such treatment is far more likely to destroy than to make an army. It is possible to impart instruction and to give commands in such manner and such a tone of voice to inspire in the soldier no feeling but an intense desire to obey, while the opposite manner and tone of voice cannot fail to excite strong resentment and a desire to disobey. The one mode or the other of dealing with subordinates springs from a corresponding spirit in the breast of the commander. He who feels the respect which is due to others cannot fail to inspire in them regard for himself, while he who feels, and hence manifests, disrespect toward others, especially his inferiors, cannot fail to inspire hatred against himself.

Major General John M. Schofield
Address to the United States Corps of Cadets
11 August 1879

2-17. Respect for the individual forms the basis for the rule of law, the very essence of what makes America. In the Army, respect means recognizing and appreciating the inherent dignity and worth of all people. This value reminds you that your people are your greatest resource. Army leaders honor everyone's individual worth by treating all people with dignity and respect.

2-18. As America becomes more culturally diverse, Army leaders must be aware that they will deal with people from a wider range of ethnic, racial, and religious backgrounds. Effective leaders are tolerant of beliefs different from their own as long as those beliefs don't conflict with Army values, are not illegal, and are not unethical. As an Army leader, you need to avoid misunderstandings arising from cultural

differences. Actively seeking to learn about people and cultures different from your own can help you do this. Being sensitive to other cultures can also aid you in counseling your people more effectively. You show respect when you seek to understand your people's background, see things from their perspective, and appreciate what's important to them.

2-19. As an Army leader, you must also foster a climate in which everyone is treated with dignity and respect regardless of race, gender, creed, or religious belief. Fostering this climate begins with your example: how you live Army values shows your people how they should live them. However, values training is another major contributor. Effective training helps create a common understanding of Army values and the standards you expect. When you conduct it as part of your regular routine—such as during developmental counseling sessions—you reinforce the message that respect for others is part of the character of every soldier and DA civilian. Combined with your example, such training creates an organizational climate that promotes consideration for others, fairness in all dealings, and equal opportunity. In essence, Army leaders treat others as they wish to be treated.

2-20. As part of this consideration, leaders create an environment in which subordinates are challenged, where they can reach their full potential and be all they can be. Providing tough training doesn't demean subordinates; in fact, building their capabilities and showing faith in their potential is the essence of respect. Effective leaders take the time to learn what their subordinates want to accomplish. They advise their people on how they can grow, personally and professionally. Not all of your subordinates will succeed equally, but they all deserve respect.

2-21. Respect is also an essential component for the development of disciplined, cohesive, and effective warfighting teams. In the deadly confusion of combat, soldiers often overcome incredible odds to accomplish the mission and protect the lives of their comrades. This spirit of selfless service and duty is built on a soldier's personal trust and regard for fellow soldiers. A leader's willingness to tolerate discrimination

or harassment on any basis, or a failure to cultivate a climate of respect, eats away at this trust and erodes unit cohesion. But respect goes beyond issues of discrimination and harassment; it includes the broader issue of civility, the way people treat each other and those they come in contact with. It involves being sensitive to diversity and one's own behaviors that others may find insensitive, offensive, or abusive. Soldiers and DA civilians, like their leaders, treat everyone with dignity and respect.

SELFLESS SERVICE

Put the welfare of the nation, the Army, and subordinates before your own.

The nation today needs men who think in terms of service to their country and not in terms of their country's debt to them.

General of the Army Omar N. Bradley

2-22. You have often heard the military referred to as "the service." As a member of the Army, you serve the United States. Selfless service means doing what's right for the nation, the Army, your organization, and your people—and putting these responsibilities above your own interests. The needs of the Army and the nation come first. This doesn't mean that you neglect your family or yourself; in fact, such neglect weakens a leader and can cause the Army more harm than good. Selfless service doesn't mean that you can't have a strong ego, high self-esteem, or even healthy ambition. Rather, selfless service means that you don't make decisions or take actions that help your image or your career but hurt others or sabotage the mission. The selfish superior claims

credit for work his subordinates do; the selfless leader gives credit to those who earned it. The Army can't function except as a team, and for a team to work, the individual has to give up self-interest for the good of the whole.

2-23. Soldiers are not the only members of the Army who display selfless service. DA civilians display this value as well. Then Army Chief of Staff, Gordon R. Sullivan assessed the DA civilian contribution to Operation Desert Storm this way:

Not surprisingly, most of the civilians deployed to Southwest Asia volunteered to serve there. But the civilian presence in the Gulf region meant more than moral support and filling in for soldiers. Gulf War veterans say that many of the combat soldiers could owe their lives to the DA civilians who helped maintain equipment by speeding up the process of getting parts and other support from 60 logistics agencies Army-wide.

2-24. As GEN Sullivan's comment indicates, selfless service is an essential component of teamwork. Team members give of themselves so that the team may succeed. In combat some soldiers give themselves completely so that their comrades can live and the mission can be accomplished. But the need for selflessness isn't limited to combat situations. Requirements for individuals to place their own needs below those of their organization can occur during peacetime as well. And the requirement for selflessness doesn't decrease with one's rank; it increases. Consider this example of a soldier of long service and high rank who demonstrated the value of selfless service.

GA Marshall Continues to Serve

GA George C. Marshall served as Army Chief of Staff from 1939 until 1945. He led the Army through the buildup, deployment, and worldwide operations of World War II. Chapter 7 outlines some of his contributions to the Allied victory. In November 1945 he retired to a well-deserved rest at his home in Leesburg, Virginia. Just six days later President Harry S Truman called on him to serve as Special Ambassador to China. From the White House President Truman telephoned GA Marshall at his home: "General, I want you to go to China for me," the president said. "Yes, Mr. President," GA Marshall replied. He then hung up the telephone, informed his wife of the president's request and his reply, and prepared to return to government service.

GA Marshall Continues to Serve (continued)

President Truman didn't appoint GA Marshall a special ambassador to reward his faithful service; he appointed GA Marshall because there was a tough job in China that needed to be done. The Chinese communists under Mao Tse-tung were battling the Nationalists under Chiang Kai-shek, who had been America's ally against the Japanese; GA Marshall's job was to mediate peace between them. In the end, he was unsuccessful in spite of a year of frustrating work; the scale of the problem was more than any one person could handle. However, in January 1947 President Truman appointed GA Marshall Secretary of State. The Cold War had begun and the president needed a leader Americans trusted. GA Marshall's reputation made him the one; his selflessness led him to continue to serve.

2-25. When faced with a request to solve a difficult problem in an overseas theater after six years of demanding work, GA Marshall didn't say, "I've been in uniform for over thirty years, we just won a world war, and I think I've done enough." Instead, he responded to his commander in chief the only way a professional could. He said yes, took care of his family, and prepared to accomplish the mission. After a year overseas, when faced with a similar question, he gave the same answer. GA Marshall always placed his country's interests first and his own second. Army leaders who follow his example do the same.

HONOR

Live up to all the Army values.

What is life without honor? Degradation is worse than death.

Lieutenant General Thomas J. "Stonewall" Jackson

2-26. Honor provides the "moral compass" for character and personal conduct in the Army. Though many people struggle to define the term, most recognize instinctively those with a keen sense of right and wrong, those who live such that their words and deeds are above reproach. The expression "honorable person," therefore, refers to both the character traits an individual actually possesses and the fact that the community recognizes and respects them.

2-27. Honor holds Army values together while at the same time being a value itself. Together, Army values describe the foundation essential to develop leaders of character. Honor means demonstrating an understanding of what's right and taking pride in the community's

acknowledgment of that reputation. Military ceremonies recognizing individual and unit achievement demonstrate and reinforce the importance the Army places on honor.

2-28. For you as an Army leader, demonstrating an understanding of what's right and taking pride in that reputation means this: **Live up to all the Army values.** Implicitly, that's what you promised when you took your oath of office or enlistment. You made this promise publicly, and the standards—Army values—are also public. To be an honorable person, you must be true to your oath and live Army values in all you do. Living honorably strengthens Army values, not only for yourself but for others as well: all members of an organization contribute to the organization's climate (which you'll read about in Chapter 3). By what they do, people living out Army values contribute to a climate that encourages all members of the Army to do the same.

2-29. How you conduct yourself and meet your obligations defines who you are as a person; how the Army meets the nation's commitments defines the Army as an institution. For you as an Army leader, honor means putting Army values above self-interest, above career and comfort. For all soldiers, it means putting Army values above self-preservation as well. This honor is essential for creating a bond of trust among members of the Army and between the Army and the nation it serves. Army leaders have the strength of will to live according to Army values, even though the temptations to do otherwise are strong, especially in the face of personal danger. The military's highest award is the Medal of Honor. Its recipients didn't do

just what was required of them; they went beyond the expected, above and beyond the call of duty. Some gave their own lives so that others

could live. It's fitting that the word we use to describe their achievements is "honor."

MSG Gordon and SFC Shughart in Somalia

During a raid in Mogadishu in October 1993, MSG Gary Gordon and SFC Randall Shughart, leader and member of a sniper team with Task Force Ranger in Somalia, were providing precision and suppressive fires from helicopters above two helicopter crash sites. Learning that no ground forces were available to rescue one of the downed aircrews and aware that a growing number of enemy were closing in on the site, MSG Gordon and SFC Shughart volunteered to be inserted to protect their critically wounded comrades. Their initial request was turned down because of the danger of the situation. They asked a second time; permission was denied. Only after their third request were they inserted.

MSG Gordon and SFC Shughart were inserted one hundred meters south of the downed chopper. Armed only with their personal weapons, the two NCOs fought their way to the downed fliers through intense small arms fire, a maze of shanties and shacks, and the enemy converging on the site. After MSG Gordon and SFC Shughart pulled the wounded from the wreckage, they established a perimeter, put themselves in the most dangerous position, and fought off a series of attacks. The two NCOs continued to protect their comrades until they had depleted their ammunition and were themselves fatally wounded. Their actions saved the life of an Army pilot.

2-30. No one will ever know what was running through the minds of MSG Gordon and SFC Shughart as they left the comparative safety of their helicopter to go to the aid of the downed aircrew. The two NCOs knew there was no ground rescue force available, and they certainly knew there was no going back to their helicopter. They may have suspected that things would turn out as they did; nonetheless, they did what they believed to be the right thing. They acted based on Army values, which they had clearly made their own: *loyalty* to their fellow soldiers; the *duty* to stand by them, regardless of the circumstances; the *personal courage* to act, even in the face of great danger; *selfless service*, the willingness to give their all. MSG Gary I. Gordon and SFC Randall D. Shughart lived Army values to the end; they were posthumously awarded Medals of Honor.

INTEGRITY

Do what's right—legally and morally.

The American people rightly look to their military leaders not only to be skilled in the

technical aspects of the profession of arms, but also to be men of integrity.

General J. Lawton Collins
Former Army Chief of Staff

2-31. People of integrity consistently act according to principles—not just what might work at the moment. Leaders of integrity make their principles known and consistently act in accordance with them. The Army requires leaders of integrity who possess high moral standards and are honest in word and deed. Being honest means being truthful and upright all the time, despite pressures to do otherwise. Having integrity means being both morally complete and true to yourself. As an Army leader, you're honest to yourself by committing to and consistently living Army values; you're honest to others by not presenting yourself or your actions as anything other than what they are. Army leaders say what they mean and do what they say. If you can't accomplish a mission, inform your chain of command. If you inadvertently pass on bad information, correct it as soon as you find out it's wrong. People of integrity do the right thing not because it's convenient or because

they have no choice. They choose the right thing because their character permits no less. Conducting yourself with integrity has three parts:

- Separating what's right from what's wrong.
- Always acting according to what you know to be right, even at personal cost.
- Saying openly that you're acting on your understanding of right versus wrong.

2-32. Leaders can't hide what they do: that's why you must carefully decide how you act. As an Army leader, you're always on display. If you want to instill Army values in others, you must internalize and demonstrate them yourself. Your personal values may and probably do extend beyond the Army values, to include such things as political, cultural, or religious beliefs. However, if you're to be an Army leader *and* a person of integrity, these values must reinforce, not contradict, Army values.

2-33. Any conflict between your personal values and Army values must be resolved before you can become a morally complete Army leader. You may need to consult with someone whose values and judgment you respect. You would not be the first person to face this issue, and as a leader, you can expect others to come to you, too. Chapter 5 contains the story of how SGT Alvin York and his leaders confronted and resolved a conflict between SGT York's personal values and Army values. Read it and reflect on it. If one of your subordinates asks you to help resolve a similar conflict, you must be prepared by being sure your own values align with Army values. Resolving such conflicts is necessary to become a leader of integrity.

PERSONAL COURAGE

Face fear, danger, or adversity (physical or moral).

The concept of professional courage does not always mean being as tough as nails either. It also suggests a willingness to listen to the soldiers' problems, to go to bat for them in a tough situation, and it means knowing just how

far they can go. It also means being willing to tell the boss when he's wrong.

Former Sergeant Major of the Army William Connelly

2-34. Personal courage isn't the absence of fear; rather, it's the ability to put fear aside and do what's necessary. It takes two forms, physical and moral. Good leaders demonstrate both.

2-35. Physical courage means overcoming fears of bodily harm and doing your duty. It's the bravery that allows a soldier to take risks in combat in spite of the fear of wounds or death. Physical courage is what gets the soldier at Airborne School out the aircraft door. It's what allows an infantryman to assault a bunker to save his buddies.

2-36. In contrast, moral courage is the willingness to stand firm on your values, principles, and convictions—even when threatened. It enables leaders to stand up for what they believe is right, regardless of the consequences. Leaders who take responsibility for their decisions and actions, even when things go wrong, display moral courage. Courageous leaders are willing to look critically inside themselves, consider new ideas, and change what needs changing.

2-37. Moral courage is sometimes overlooked, both in discussions of personal courage and in the everyday rush of business. A DA civilian at a meeting heard *courage* mentioned several times in the context of combat. The DA civilian pointed out that consistent moral courage is every bit as important as momentary physical courage. Situations requiring physical courage are rare; situations requiring moral courage can occur frequently. Moral courage is essential to living the Army values of integrity and honor every day.

2-38. Moral courage often expresses itself as candor. Candor means being frank, honest, and sincere with others while keeping your words free from bias, prejudice, or malice. Candor means calling things as you see them, even when it's uncomfortable or you think it might be better for you to just keep quiet. It means not allowing your feelings to affect what you say about a person or situation. A candid company commander calmly points out the first sergeant's mistake. Likewise, the candid first

sergeant respectfully points out when the company commander's pet project isn't working and they need to do something different. For trust to exist between leaders and subordinates, candor is essential. Without it, subordinates won't know if they've met the standard and leaders won't know what's going on.

2-39. In combat physical and moral courage may blend together. The right thing to do may not only be unpopular, but dangerous as well. Situations of that sort reveal who's a leader of character and who's not. Consider this example.

WO1 Thompson at My Lai

Personal courage—whether physical, moral, or a combination of the two—may be manifested in a variety of ways, both on and off the battlefield. On March 16, 1968 Warrant Officer (WO1) Hugh C. Thompson Jr. and his two-man crew were on a reconnaissance mission over the village of My Lai, Republic of Vietnam. WO1 Thompson watched in horror as he saw an American soldier shoot an injured Vietnamese child. Minutes later, when he observed American soldiers advancing on a number of civilians in a ditch, WO1 Thompson landed his helicopter and questioned a young officer about what was happening on the ground. Told that the ground action was none of his business, WO1 Thompson took off and continued to circle the area.

When it became apparent that the American soldiers were now firing on civilians, WO1 Thompson landed his helicopter between the soldiers and a group of 10 villagers who were headed for a homemade bomb shelter. He ordered his gunner to train his weapon on the approaching American soldiers and to fire if necessary. Then he personally coaxed the civilians out of the shelter and airlifted them to safety. WO1 Thompson's radio reports of what was happening were instrumental in bringing about the cease-fire order that saved the lives of more civilians. His willingness to place himself in physical danger in order to do the morally right thing is a sterling example of personal courage.

LEADER ATTRIBUTES

Leadership is not a natural trait, something inherited like the color of eyes or hair...Leadership is a skill that can be studied, learned, and perfected by practice.

The Noncom's Guide, 1962



Figure 2-2. Leader Attributes

2-40. Values tell us part of what the leader must BE; the other side of what a leader must BE are the attributes listed in Figure 2-2. Leader attributes influence leader actions; leader actions, in turn, always influence the unit or organization. As an example, if you're physically fit, you're more likely to inspire your subordinates to be physically fit.

2-41. Attributes are a person's fundamental qualities and characteristics. People are born with some attributes; for instance, a person's genetic code determines eye, hair, and skin color. However, other attributes—including leader attributes—are learned and can be changed. Leader attributes can be characterized as mental, physical, and emotional. Successful leaders work to improve those attributes.

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ETHICAL REASONING

4-24. Ethical leaders do the right things for the right reasons all the time, even when no one is watching. But figuring out what's the "right" thing is often, to put it mildly, a most difficult task. To fulfill your duty, maintain your integrity, and serve honorably, you must be able to reason ethically.

4-25. Occasionally, when there's little or no time, you'll have to make a snap decision based on your experience and intuition about what feels right. For Army leaders, such decisions are guided by Army values (discussed in Chapter 2), the institutional culture, and the organizational climate (discussed in Chapter 3). These shared values then serve as a basis for the whole team's buying into the leader's decision. But comfortable as this might be, you should not make all decisions on intuition.

4-26. When there's time to consider alternatives, ask for advice, and think things through, you can make a deliberate decision. First determine what's legally right by law and regulation. In gray areas requiring interpretation, apply Army values to the situation. Inside those boundaries, determine the best possible answer from among competing solutions, make your decision, and act on it.

4-27. The distinction between snap and deliberate decisions is important. In many decisions, you must think critically because your intuition—what feels right—may lead to the wrong answer. In combat especially, the intuitive response won't always work.

4-28. The moral application of force goes to the heart of military ethics. S. L. A. Marshall, a military historian as well as a brigadier general, has written that the typical soldier is often at a disadvantage in combat because he "comes from a civilization in which aggression, connected with the taking of a human life, is prohibited and unacceptable." Artist Jon Wolfe, an infantryman in Vietnam, once said that the first time he aimed his weapon at another human being, a "little voice" in the back of his mind asked, "Who gave you permission to do this?" That "little voice" comes, of course, from a lifetime of living within the law. You can

determine the right thing to do in these very unusual circumstances only when you apply ethical as well as critical reasoning.

4-29. The right action in the situation you face may not be in regulations or field manuals. Even the most exhaustive regulations can't predict every situation. They're designed for the routine, not the exceptional. One of the most difficult tasks facing you as an Army leader is determining when a rule or regulation simply doesn't apply because the situation you're facing falls outside the set of conditions envisioned by those who wrote the regulation. Remember COL Chamberlain on Little Round Top. The drill manuals he had studied didn't contain the solution to the tactical problem he faced; neither this nor any other manual contain "cook-book" solutions to ethical questions you will confront. COL Chamberlain *applied* the doctrine he learned from the drill manuals. So you should apply Army values, your knowledge, and your experience to any decision you make and be prepared to accept the consequences of your actions. Study, reflection, and ethical reasoning can help you do this.

4-30. Ethical reasoning takes you through these steps:

- Define the problem.
- Know the relevant rules.
- Develop and evaluate courses of action.
- Choose the course of action that best represents Army values.

4-31. These steps correspond to some of the steps of the decision making leadership action in Chapter 5. Thus, ethical reasoning isn't a separate process you trot out only when you think you're facing an ethical question. It should be part of the thought process you use to make any decision. Your subordinates count on you to do more than make tactically sound decisions. They rely on you to make decisions that are ethically sound as well. You should always consider ethical factors and, when necessary, use Army values to gauge what's right.

4-32. That said, not every decision is an ethical problem. In fact, most decisions are ethically neutral. But that doesn't mean you don't have

to think about the ethical consequences of your actions. Only if you reflect on whether what you're asked to do or what you ask your people to do accords with Army values will you develop that sense of right and wrong that marks ethical people and great leaders. That sense of right and wrong alerts you to the presence of ethical aspects when you face a decision.

4-33. Ethical reasoning is an art, not a science, and sometimes the best answer is going to be hard to determine. Often, the hardest decisions are not between right and wrong, but between shades of right. Regulations may allow more than one choice. There may even be more than one good answer, or there may not be enough time to conduct a long review. In those cases, you must rely on your judgment.

Define the Problem

4-34. Defining the problem is the first step in making any decision. When you think a decision may have ethical aspects or effects, it's especially important to define it precisely. Know who said what—and what specifically was said, ordered, or demanded. Don't settle for secondhand information; get the details. Problems can be described in more than one way. This is the hardest step in solving any problem. It's especially difficult for decisions in the face of potential ethical conflicts. Too often some people come to rapid conclusions about the nature of a problem and end up applying solutions to what turn out to be only symptoms.

Know the Relevant Rules

4-35. This step is part of fact gathering, the second step in problem solving. Do your homework. Sometimes what looks like an ethical problem may stem from a misunderstanding of a regulation or policy, frustration, or overenthusiasm. Sometimes the person who gave an order or made a demand didn't check the regulation and a thorough reading may make the problem go away. Other times, a difficult situation results from trying to do something right in the wrong way. Also, some regulations leave room for interpretation; the problem then becomes a policy matter rather than an ethical one. If you do perceive an ethical problem,

explain it to the person you think is causing it and try to come up with a better way to do the job.

Develop and Evaluate Courses of Action

4-36. Once you know the rules, lay out possible courses of action. As with the previous steps, you do this whenever you must make a decision. Next, consider these courses of action in view of Army values. Consider the consequences of your courses of action by asking yourself a few practical questions: Which course of action best upholds Army values? Do any of the courses of action compromise Army values? Does any course of action violate a principle, rule, or regulation identified in Step 2? Which course of action is in the best interest of the Army and of the nation? This part will feel like a juggling act; but with careful ethical reflection, you can reduce the chaos, determine the essentials, and choose the best course—even when that choice is the least bad of a set of undesirable options.

Choose the Course of Action That Best Represents Army Values

4-37. The last step in solving any problem is making a decision and acting on it. Leaders are paid to make decisions. As an Army leader, you're expected—by your bosses and your people—to make decisions that solve problems without violating Army values.

4-38. As a values-based organization, the Army uses expressed values—Army values—to provide its fundamental ethical framework. Army values lay out the ethical standards expected of soldiers and DA civilians. Taken together, Army values and ethical decision making provide a moral touchstone and a workable process that enable you to make sound ethical decisions and take right actions confidently.

4-39. The ethical aspects of some decisions are more obvious than those of others. This example contains an obvious ethical problem. The issues will seldom be so clear-cut; however, as you read the example, focus on the steps SGT Kirk follows as he moves toward an ethical decision. Follow the same steps when you seek to do the right thing.